

greater social equality in such a way that the present, so often unjust, distribution of goods produced by the labor of all, gives way to a more just distribution among the various sectors of society. . . .

The word of God, from the pages of Genesis up to the passages of the New Testament which propound to us the example of Christ worker, leave us many testimonials of the dignity and profound meaning of human labor. Man, created in the image of God, by his labor participates in the work of the Creation and of its perfecting, complying with the commandment of the Lord to subdue and dominate the earth (cf. Genesis 1.28). Labor is also "man's good, humanity's good, because by means of labor man not only transforms nature, adapting it to his very needs, but also realizes himself as a man, and more, in a certain sense makes himself more a man." (*Laborem Exercens* 9.23)

It confers to labor and to he who does it a dignity which realizes him as a person and makes him in solidarity with the others. You, workers, you know what it means to work to satisfy your needs and those of your families because work "is the foundation on which is formed the life of the family, which is the first school of work for all men." (*Laborem Exercens* 10) Your work is also a service to others, to the city or town in which you live, to the entire nation, because, "the fatherland is a great historical and social incarnation of the work of all generations." (*ibid.*) Realize your work, then, convinced of your dignity. . . .

For its part, society should recognize in you, in your own work, one of the foundations of its own prosperity and its own future. Thus, every social order which wants to serve man, has to place as the keystone of its legislation, of its institutions and of its productive life, such a valuing of the labor of its citizens, always avoiding turning it into a simple merchandise, an object bought and sold on the market, as happens so often in today's society under the influence of various ideologies.

Thus, the indispensable conditions of personal dignity which should accompany any form of labor, no matter how humble it may be, [include] its just retribution by means of a salary capable of filling the honest needs of the family as well as the affirmation of the rights which the happy development of the social conscience has been ceding to workers, such as social security, pensions, etc.. These are moral exigencies which are obligated by conscience. . . .

But what especially hurts me is that the poor, those weakest in resources, are the main sufferers of the negative consequences of this economic crisis. . . .

[He called for] stimulating all initiatives oriented to completing agrarian reform in all its dimensions.

[He exalted the solidarity of the workers] who must find adequate channels in labor unions and professional organizations, so long as they are truly representative of the legitimate interests and aspirations of workers and not political forces perhaps separate from them.

The dirty families

"No, no, it's not *our* branch of the family involved in this, it's the *Lisbon* branch. Call them!"

—Leading member of the Bragança family in Brazil,
Jan. 22, 1985

"What you're saying *cannot* be true . . . unless you're talking about the *Brazilian* Braganças. In that case, it's possible!"

—Mafalda Thurn und Taxis, sister of Johannes Thurn und Taxis, speaking from Munich, West Germany,
Jan. 31

"Our family is *not* involved in this, there's no way! Unless, of course, you mean my brothers Luis and Bertrand. *They* belong to Tradition, Family, and Property. The rest of us hates TFP."

—One of the 12 children of Maria Bragança of Vasouras, Brazil, speaking of brothers Luis and Bertrand,
Jan. 30

"I can't see Johannes Thurn und Taxis involved in this, he's a devout Catholic. . . . But, you know, he *does* have peculiar habits. . . . This affection for young men. The suspicion here is that he is a homosexual. . . ."

—A "high society" friend of Prince Thurn und Taxis in
the United States

An extraordinary insight into the Hobbesian, back-stabbing, dog-eat-dog life style of some of the world's oldest and most influential oligarchical families is gained by reviewing the nature of the response of scions of the intermarried Regensburg, West Germany-centered Thurn und Taxis and Portuguese-Brazilian Bragança families upon being confronted by *EIR* representatives about *EIR* editor Lyndon LaRouche's charges that the "extended Thurn und Taxis family" would be held accountable were Pope John Paul II assassinated during his Jan. 25-Feb. 5 trip to Ibero-America.

As of this writing, the dark doings of these families and their minions in such cult organizations as the Brazil-based Tradition, Family, Property have suddenly been catapulted into the daily press of many of the nations of Ibero-America. Revelations about the suspected involvement of the Thurn und Taxis and Bragança clans in coordinating the assassination plans against John Paul II have appeared in the media of Venezuela, Peru, Panama, Mexico, and, most explosively, in their favored sanctuary of Brazil.

So hot had matters become for the TFP pets of the Thurn und Taxis and Bragança families that an ad appeared in the Jan. 30 *El Universo* of Guayaquil, Ecuador, under the name

behind the TFP

“Society for Defense of Tradition, Family, and Property,” announcing that the TFP “painfully communicates to the Ecuadorian people that it will not be present in the country during the visit of His Holiness” and that TFP “members and cooperators” in both Ecuador and Peru had “decided to leave their respective territories before the arrival of the Pontiff.” This was being done to avoid the “infamy” of being blamed for an assassination attempt against the Pope should such an attempt take place!

The TFP fanatics complained loudly about a “publicity outburst which was incredibly violent in its language and gravely calumnious in its accusations” and attacked “mysterious and powerful agents of the calumny” for being behind the anti-TFP campaign.

Reports from Peru are that—as had happened with their expulsion earlier in Venezuela—their leaving Peru was not exactly “voluntary.”

Given that the Pope chose the occasion of his Caracas speech to endorse that clause of the Venezuelan constitution by which TFP had been banned in Venezuela, the organization’s controllers in the highly placed quarters of Europe evidently read the writing on the wall and decided that they had lost this battle decisively.

While the Pope’s Feb. 1-5 stopover in Peru remained fraught with potential dangers, a main source of the security threat had been substantially defused by the eve of his arrival there.

The reaction of the scions of the families themselves to the international exposés about their control over TFP has itself been most revealing. “Family solidarity” has been tossed out of the window, and Thurn und Taxis’s in Vienna, Austria and Trieste, Italy, and Braganças in the cities of Brazil and Portugal have been outbidding each other as to who can most damningly blame the next for responsibility for the intended crime.

Now that they are subject to the light of day, it can be expected that the “families” will resort to “settling of the accounts.” Not only might the TFP barbarians who harbor the fanatical Luis and Bertrand Braganças be sacrificed in the process, but one can anticipate the usual bloodletting, “scandals,” and the rest of the nasty business that always unfolds when a cherished capability has been “blown.”

‘I was around before America’

The intrigues in the plotting against the life of John Paul II lead to the empire of Prince Johannes von Thurn und Taxis

based out of Regensburg, West Germany. Prince Johannes, a man whose degenerate personal and social habits are the subject of discussion from the salons of Rio de Janeiro, Brazil to the parlors of New England “high society,” is among the very richest individuals in the world, with vast land holdings and business fronts in Brazil, Canada, the United States, West Germany, Hong Kong, and many other parts of the world. In Brazil alone, Thurn und Taxis reportedly holds a *two-million acre* plot of land, much larger than the single largest private holding by an individual in the United States.

In the privacy of his castle, Prince Johannes loves to boast about his ability to deliver whole nations (Spain, Greece, and Turkey, to name a few) to the Soviet Union, to prevent development and progress in nations of his choice (Brazil and Argentina, among others), and to assassinate opponents should his would-be imperial whim declare it.

During the course of one extended discussion with Lyndon and Helga LaRouche in 1982, Prince Johannes, on at least four occasions, threatened Mrs. LaRouche’s life. The fact that she had been nearly murdered in a “car accident” in West Germany is hardly unrelated to this. As recently as Jan. 24, 1985, when contacted by this correspondent for comment about *EIR*’s charges of his extended family’s responsibility should anything happen to John Paul II, the Prince nastily referred to Mrs. LaRouche’s “driving at 165 kilometers.” Was he implying, his would-be imperial majesty was asked, that Mrs. LaRouche had managed to ram a speeding truck into herself? Johannes spat out: “It takes two to tango.”

In the same discussion, he “advised”: “Don’t worry about me, worry about Mr. LaRouche.”

Prince Johannes’ death threats are aimed more precisely at Western civilization as a whole and at the United States, as a republic most embodying the values of Judeo-Christian civilization, in particular. It is his degenerate’s abhorrence of the values of Western civilization that leads him, as it led his family forebears, to desire the head of John Paul II as well.

“I was around before America was invented,” he growled in the Jan. 24 discussion. “You have your world and I have mine.”

That “world” has been built over centuries on the basis of piracy, chicanery, and murder. The Thurn und Taxis family wealth was accrued in the earlier centuries of this millennium through gaining control, on a private family basis, of the postal service of Europe, from which position they could spy on anybody in Europe.

One of his associates in the United States speaks admiringly of Prince Johannes: “Unlike the nouveau riche, the Rockefeller, Ford, and Dupont types, Johannes thinks in centuries. . . . Because of that way of thinking, his family managed to survive both of the wars that Germany lost in this century. . . . Who else could combine such financial brilliance with those ties to the British Crown?”

The British monarchy is in fact one of the more “prized”

features of the “extended Thurn und Taxis family.” One of Prince Johannes’ ancestors (his mother having been a Bragança) was Catherine Bragança, the wife of England’s King Charles II who presided over the notorious post-1660 “Restoration.” His great-grand-uncle, Joseph, of the Saxe-Coburg family, married Queen Victoria of Great Britain in the 19th century.

Prince Philip, duke of Edinburgh, and the rest of British royalty might not enjoy being dragged into this anti-papal mess by their distant cousin in Regensburg.

The extended family

Nor might other branches of the clan.

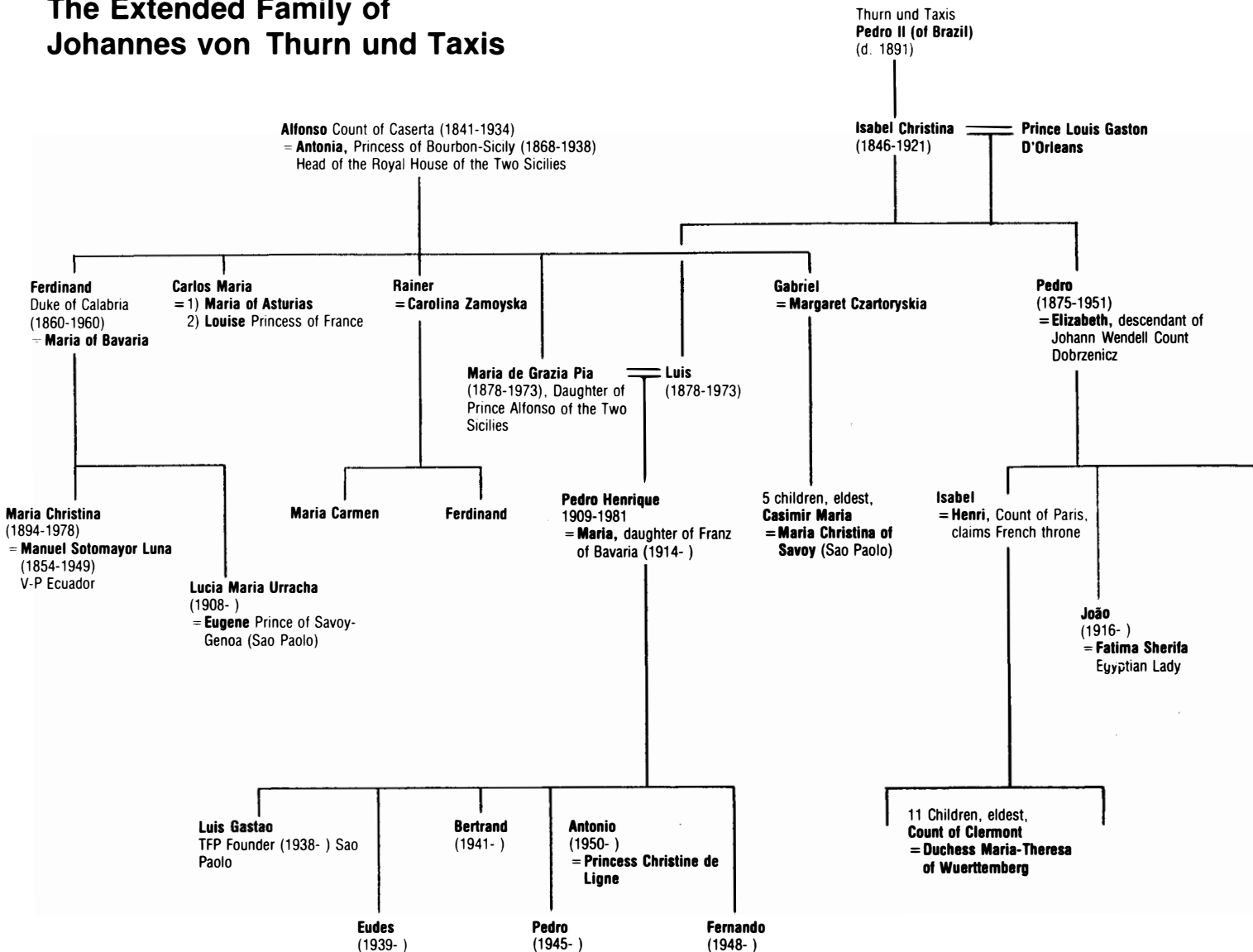
At least 10 members of the Thurn und Taxis clan, representing centuries-old Austrian and Czech-Bohemian branch-

es of the clan, live in the Greater Vienna, Austria area alone, including sister Princess Clothilde of Lichtenstein. Others, including sister Mafalda, are in Munich. Cousin Prince Raimondo Torre e Tasso (the Italian rendering of Thurn und Taxis) lives in Trieste—and is also reportedly none too happy about potential implication in his cousin’s doings. “They only see each other during Christmas, they are really not close,” an aide to the ailing Prince Raimondo speaking from his castle in Duino outside Trieste pleaded.

There is also a certain Lamoral Tasso, a scion of the Saxe-Coburg dynastic clan who resides in Brazil and is regarded by others of the clan as a “fake.”

Prince Johannes’ most regular *known* liaison with the Braganças is with Don Duarte of Lisbon, the pretender to the throne of Portugal and a leading member of the cultist Blue

The Extended Family of Johannes von Thurn und Taxis



Army of Fatima (based in Fatima, Portugal) and of the Order of Malta. Don Duarte is in a battle for the inheritance of the throne with one Maria Pia da Bragança, who lives in Rome. Maria Pia was reportedly an agent of the Italian fascist secret services during the Second World War, but now relies on the Portuguese Communist Party and the associates of Portuguese Prime Minister Mario Soares for her main bases of support. She is one of the leading figures in a neo-Nazi cult with East bloc connections known as the "Thule Society," named after the cult organization to which the inner-core of the Nazi Party (such as Rudolf Hess and Alfred Rosenberg) belonged.

The best known family link into the TFP is through the brothers Luis and Bertrand of the Rio de Janeiro clan, two of the 12 of the brood of Maria (Wittelsbach) Bragança, who

lives in the Rio suburb of Vassouras.

During the night of July 24, Bertrand was caught in the act colluding with TFP head Plinio Correa da Oliveira at the latter's house. Caught, he hurriedly claimed he was at the house "by chance," but then told *EIR* that "I know Johannes Thurn und Taxis perfectly well."

According to one of the Bragança brothers in Rio, Luis Bragança was recruited into the TFP network in the early 1960s "while a student in Munich." The brother added, "During that time, he may have spent some time in Regensburg."

That is evidently the line of connection that Prince Johannes would have liked to have seen hushed up. In the July 24 discussion with *EIR* from his Regensburg home, he abruptly ended the exchange and hung up the phone when the names "Luis and Bertrand Bragança" were mentioned.

